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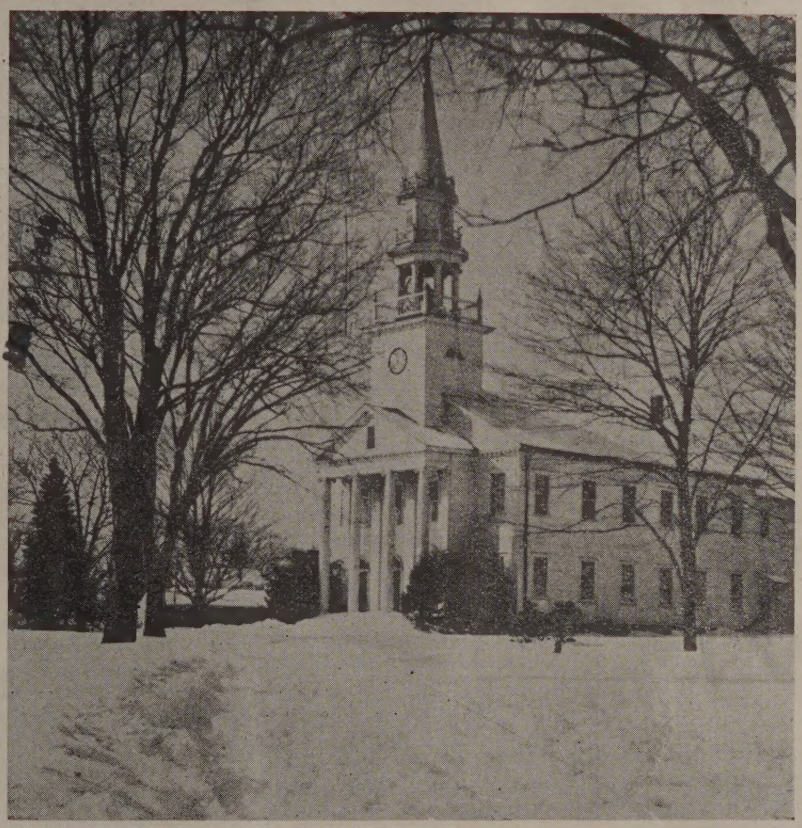

RELIGIOUS NEWS SERVICE PHOTO OF THE FIRST PRESBYTERIAN CHURCH, CHESHIRE, CONNECTICUT.

CHURCHES CAN BE BEAUTIFUL

DECEMBER 31, 1947

FROM COVER TO COVER

THE YEAR IN RELIGION reviewed by Winfred E. Garrison, professor-emeritus of church history at the University of Chicago.

Thomas H. Marsh, associate professor of speech at Perkins School of Theology, Southern Methodist University, tells a story about the birth of Bishop Quayle in THE BIRTH OF A BISHOP.

THE CRUSADE AT WORK IN EUROPE described by Hoover Rupert, director of the youth department of the General Board of Education of The Methodist Church.

The Rev. Dr. Paul Quillian, pastor of the First Methodist Church in Houston, Texas, discusses CHRISTIAN EDUCATION AND EVANGELISM.

READERS WRITE

Shares Z. H.

So excellent is ZIONS HERALD under your editorship that I must share it with others through 1948. For this big lot of religious reading and good Methodist service I enclose my little check for three subscriptions.

C. E. CASTLE,
Wagoner, Okla.

Rebels Like Yankees

It has been in my heart several days to write to you and congratulate you upon that splendid editorial, "Keep This Issue Clear." You hit center on this matter of planned parenthood that challenges the most thoughtful consideration of all men and women who would conform to the rule to think and let think.

The more we un-reconstructed rebels see and know of you Yankees, the more we love you and appreciate your worth.

And I want to thank you and say, God bless you.

(Rev.) J. H. NICHOLSON,
Elizabethtown, Ky.

More on Nicotine

We are still enjoying ZIONS HERALD very much, with its many good articles. Clarence Avey's "Lady Nicotine" in the Nov. 26th issue is splendid and timely. It seems to me that cigarette smoking is getting out of hand especially among the women, which is disgusting, and a habit which is serious in multitudes of cases, even unto death.

(Rev.) A. S. LURING,
Penney Farms, Fla.

Progress at Marblehead

The growth of St. Stephens Methodist Church in Marblehead, Mass., has given impetus to its Sunday school. The records of last year revealed an average attendance of 83. The average attendance this fall has been 118, with one Sunday high of 128; and this has taken place even before the Church School Home Visitation Campaign got under way. What is the answer to this heartening increase?

At the beginning of the fall, the pastor, the Rev. John Snook, Jr., and the Sunday school superintendent, thought it advisable to put a thirty-two square inch ad in the town paper. They searched out the best possible teaching staff in the church membership and came out with a remarkably fine group of instructors. Among them are the following: Clintice Cowan, graduate of Harvard, with a master's degree in education; Arthur Woodside, graduate of Annapolis, who served as a Lt. Cmdr. in the navy during World War II; Clifford Haughton, graduate of West Point and now employed by the G. E.; Waldo Kenerson, graduate of M. I. T. and one time professor at Brown University, who was well known in the recent war as the colonel who had complete charge of engineering the air bases in China; Tremaine Robarts, former football hero of Temple University and now assistant football coach at Marblehead High School; and Mrs. Clintice Cowan, Sunday school superintendent, with a B.N. and R.N. from Yale University.

The teachers often work out special projects with their classes to stimulate interests. If a pupil is absent, his teacher phones his home to inquire for him. The children's homes shall all have been visited by the first of January. Some thirty teachers and officers comprise the Sunday school staff, and there are several substitutes on call whenever they are needed.

St. Stephens has increased its membership by well over 400 per cent and its attendance by more in the last four years. The pastor rode a bicycle for over three years, visiting his parishioners. Occasionally he used a pony cart borrowed from a friend in town. The church and an automobile dealer came to the pastor's rescue after his graduation from the Boston University School of Theology, and now he sports a new Chevrolet. The parishioners have doubled the pastor's salary, and the church is no longer a student charge.

St. Stephens Church is broadcasting a "Family Fellowship" program for shut-ins over station WESX in Salem, Mass., from 8:30 to 9:00 p. m. on Sundays, with a choir of thirty voices singing favorite hymns. The program comes direct from the church, and is growing in popularity.

Bells at Hudson

The First Methodist Church of Hudson, Mass. was thronged Sunday afternoon, Dec. 7th, at 4 o'clock, as a thirty-eight note set of Liberty Carillon Bells and record player were dedicated "to the glory of God in memory of the dead and in tribute to the living of World War II." Mrs. William L. Brumby, chairman of the memorial committee, in presenting the bells to the Church for the people, asked that the bells be called Peace Bells.

Assisting the pastor, the Rev. Joseph A. Stevenson, were the following local clergy: the Rev. Harry E. Goll, Jr., of the Episcopal church; the Rev. J. Harold Hadley, of the Unitarian church; the Rev. Frederick A. Hayes, of the Federated church; and the Rev. Charles I. Spear, minister emeritus of the First Methodist church. Dr. Francis D. Taylor, superintendent of the Worcester District, gave the dedicatory prayer; and the Rev. Collier, pastor of the Methodist church in Webster, Mass., delivered an address on "Winning the Peace." A combined chorus of all the Protestant choirs in Hudson rendered three anthems, directed by Mr. L. Randall Paine of Berlin, Mass.

Syracuse Has Successful Meeting

Almost 100 per cent of the pastors of the Syracuse Area attended the pastors' conference called by Bishop W. Earl Ledden on Oct. 9th, to discuss ways and means of increasing church school enrolment and attendance.

The conference gave special attention to bringing adults into the church school. This discussion was led by the Rev. M. Leo Rippy, director of the department of Christian education of adults of the General Board of Education.

The Northern New York Conference made progress in the field of adult work. Two years ago there was practically no adult work existent in the program, but now there are district and sub-district directors in each of the Conference's three districts. Plans are under way for even greater cultivation in this field. The Rev. S. Foster Walker is the conference executive secretary.

Largest church school gains reported in the Central New York Conference were in the area of leadership education. In one year leadership enterprises have increased from 3 with an enrolment of 68, to 15 with an enrolment of 581. At the annual meeting in May, the Rev. Harold G. Stearns was made full-time Conference board of educa-

on executive secretary. This represents a ong step forward since heretofore the ex-cutive secretary was a volunteer worker.

The enthusiasm shown at the pastors' con-erence held in October was due to the fine eadership of Bishop Ledden who has de-oted much time to the Crusade emphasis n church school increase. Bishop Ledden imself opened the conference with an ad-ress on "The Minister and Christian Educa-on," and closed it with a review of accom-lishments and discussion of current ob-ectives.

Friendship S. S. Hoosier State

New York (RNS) Bishop Herbert Welch of New York, chairman of the Methodist Committee on Overseas Relief, speaks at the dedication of the cargo of the S. S. Hoosier State, fourth "friendship boat" to sail for Europe with food collected in U. S. by the Friendship Train. Ceremony took place at North River pier here.

Bishop Herbert Welch, in his dedication of the fourth "friendship boat" to Europe, made the following statement:

"In every quarter of the world there is a sense of social responsibility such as was never seen before. Every man, every nation, is coming to understand that *neighbors* are to be found not only next door but across the widest ocean.

When governments, impelled by public opinion, make grants for relief and rehabilitation and reconstruction in distant countries devastated by war, it is excellent.

When private citizens give of their own means for such high purposes, it is superexcellent.

In the final analysis, peace must be based not on military or economic power, not on treaties or assemblies, useful as all these may be, but on good will between peoples.

This ship is a messenger of such good will. Back to the land from which Columbus came to discover us, we send our greetings, our earnest friendly wishes and our help in the struggle for freedom, for justice, and for unity."

Bishop Welch, oldest Methodist bishop (aged 85), is the chairman of the committee on overseas relief of The Methodist Church. Prior to his retirement, he served in the Orient. A recent announcement from Foochow says that Bishop Welch is one of three American churchmen soon to be decorated by the Chinese government.

The Year In Religion

WINFRED E. GARRISON

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General approval greeted the award of the Nobel Peace Prize for 1947 to the American and British Friends Service Committees. The Quakers have been foremost in the work of postwar relief and hehabilitation in which Protestant, Roman Catholic and Jewish agencies have been active.

Church World Service, most important of the general church agencies, set itself a goal of $60,000,000 for relief during the year. The office of the World Council of Churches, in Geneva, has been a central agency for collecting specific information about needy places and for administering relief. All that has been done has been too little; but if the need has been vast beyond precedent, so also has been the effort to meet it.

Observers will probably agree that the American churches have been busier than usual in the pursuit of their own institutional ends. Most churches have had substantial increases in membership, larger attendance at services, more local activity, and ampler funds for carrying on their work.

The accumulated need for new or enlarged buildings has been reflected in many plans, but less actual construction has been launched than was anticipated at the beginning of the year, when it was reported that church building projects totaling $650,000,000 were about to be undertaken.

Reasons for the hesitation to sign contracts and start building will be evident to anyone who has recently tried to get the south porch enclosed or a new set of front steps built. Certainly the over-building of which some had been apprehensive has not occurred. There are, however, signs in a few areas that some of the urgently-needed construction is beginning.

The paradox of high denominational morale together with an accelerated drive toward union is still visible, as it was last year, and is perhaps even more conspicuous. The denominational consciousness expresses itself in, and is enhanced by, the evangelistic and financial campaigns now in progress, the revival of foreign missions, with some tendency toward a greater degree of cooperation but far less than many hoped for, and the stress upon world-wide denominational fellowship by some of the larger communions.

Lutherans from thirty countries, meeting at Lund, Sweden, June 30, formed a Lutheran World Federation. The Baptist World Alliance crowded the little city of Copenhagen with 5,000 vistiors at the end of July. The seventh Methodist Ecumenical Conference met at Springfield, Mass., late in August. The Disciples of Christ held a World Convention at Buffalo, N. Y., early in August.

The movement toward Christian unity, in America and elsewhere, made definite progress during the year. Abroad, the most notable event was the inauguration of the Church of South India. A service in the cathedral at Madras on September 27 signalized the consummation of prolonged efforts dating from 1919. This church unites the Anglican, Methodist and "United" (Presbyterian and Congregational) churches of that area into a single body with about 1,100,000 members, including families.

In America, the union between the Evangelical Church and the United Brethren, forming the Evangelical United Brethren, with a membership of about 700,000 became an accomplished fact at the uniting conference in Johnstown, Pa. A proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church is so far advanced that its completion is probable news for 1948. Disciples of Christ and Northern Baptists have commissions consulting in regard to union, and the national conventions of both bodies this year gave encouragement to the project.

(Continued on page 1261)

The Birth of a Bishop

THOMAS H. MARSH

The author, whose research on the life of Bishop Quayle is sponsored by the Carnegie Foundation for Research, received the following information about the bishop's birth from Mona Quayle Shumway, sister of Bishop Quayle.

During the spring of 1860 a wagon train moved slowly across the state of Missouri. This train, like many similar ones, was made up of people from Ohio and points east who were headed for Colorado, hoping to find wealth in the gold mines of this frontier state.

There was a young couple among these travelers who were natives of the Isle of Man. They had come to America only recently and had met, fallen in love and married in Cook's Corner, Ohio, less than a year before. The man was Thomas Quayle, and the girl was Elizabeth Gell. They were very much in love, and Thomas Quayle was proud of his bride because of her wit, her depth of understanding, her boundless energy, as well as for her striking beauty.

As the wagons jostled across the ruts and rocks of Missouri, Elizabeth Quayle felt herself getting faint. She spoke quietly to her husband:

"Tom, we must stop soon. Our child; it will not be long."

On June 25, 1860, the wagon train stopped on the outskirts of Parkville, Missouri. That evening a son was born to Elizabeth and Thomas Quayle, and they named him William Alfred.

Early the next morning the wagon train moved on, but the Quayle family stayed behind, waiting for the young mother to regain her strength. The young couple hoped to join another wagon train later, and thereby gain protection from the Indians who were at times so obviously numerous in the area.

After a few days in camp Thomas Quayle heard news of Indians being nearby, and he therefore took extra precautions to protect his wife and son. He stayed within calling distance, and at night as they slept in the wagon he covered his wife and child, except for their faces, with a blanket and some hay. It was understood that if Tom signaled his wife during the night with a light tap on the wheel of the wagon, the mother was to cover her own and the baby's face with the blanket and hay. As an added precaution the young father slept on the ground nearby so he could be acutely aware of any disturbance during the night.

Not many days later, about nine o'clock one evening, soon after he had wrapped himself in a blanket for the night, Thomas Quayle heard a twig crackle not many yards from where he was lying. He tapped gently on the wagon wheel and listened intently until he heard a response from the floor of the wagon. He cocked his rifle and lay still. Presently the forms of two men appeared in the dim light of the camp fire. Tom stood up with his rifle pointed at the first of the two Indians, who in turn said nothing, but advanced to the flickering camp fire and threw on some wood. As the light flared up the Indians still made no effort to communicate and simply ignored Tom Quayle and his rifle. They began looking around the camp as if they knew what they were after but couldn't seem to find it. They walked up to the wagon and looked in but all they saw was a trunk, some wooden boxes, and a pile of hay. They looked around the camp further but didn't seem to find what they wanted.

Tom Quayle drew a sigh of relief as the Indians started walking away from the camp, but suddenly one of them stopped, said something to his companion and pointed toward the pile of hay in the wagon. Both Indians walked toward the hay and as they approached, Tom Quayle's heart pounded. He didn't want to shoot the Indians and start trouble for the whole countryside, but he was determined to protect his family, so he kept his gun leveled on the more aggressive

Church History By Radio

"Interpreters of the Book of Books" is bringing to Maine and Canadian radio listeners every Sunday morning at nine o'clock a miniature course in church history. Sponsored by the Maine Council of Churches, it is a sequel to the popular "Book of Books" series of a year ago, and is heard over the stations of the Maine Broadcasting System, WCSH, Portland; WRDO, Augusta; and WLBZ, Bangor. It presents notable Christian personalities from the earliest times, who as preachers, teachers, translators, reformers, poets, artists and composers, have brought the Bible to life for their own days and succeeding ages.

Ensuring a high level of presentation, a faculty has been assembled from the colleges and leading pulpits of Maine, as well as from out-of-state. Among the latter, who have recordings, are Dr. Ronald Bridges, president of the Pacific School of Religion, Berkeley, California; Dr. Franklin P. Cole, Forest Hills, Long Island, joint-author with Kagawa of the recent book, "The Willow and the Bridge;" Professor Samuel M. Green, dept. of Fine Arts, Wesleyan University, Middletown, Conn.; Dr. Frederick M. Meek of Old South Church, Boston, Mass.; and Dr. Tertius van Dyke, dean of Hartford Theological Seminary.

"Interpreters of the Book of Books" was planned by the radio director of the Maine Council, the Rev. Clifford H. Osborne of Pleasant St. Methodist Church, Waterville, Maine, who also conducts the pioneer "Church School of the Air" for children each Sunday morning over the same stations. Accompanying the series is a free handbook containing the year's schedule, biographical sketches of the speakers, and a bibliography, to be obtained from the office of the Maine Council, 97A Exchange St., Portland, 3, Me.

The Mighty Dream

The drama, "The Mighty Dream" by Dorothy Clarke Wilson, will be presented in the Cleveland Public Auditorium on the evening of Dec. 31st as a feature of the nationwide Methodist Youth Conference which ten thousand young people and their adult leaders are expected to attend. It will be produced by a local cast under the direction of Mrs. Virginia Wilk Elicker, author and dramatic director, who has been devoting full time to the production since Oct. 1st. A trained choir under the direction of Dr. Cecil E. Lapo, minister of music of the First Methodist Church of Cuyahoga Falls, Pa., will assist in the production.

A drama of Christian Brotherhood, it depicts the long struggle of mankind through the ages to achieve the ideal society. In the first episode the youth of the world—young people of the four major color groups—are confronted in a dramatic manner with the problems they must deal with as they face

the New Year and the future: war, hunger, unrequited labor, racial hatred.

In the following three episodes they are permitted to witness the age-old conflict between the way of violence and the way of love in their application to human problems. They see Moses introducing his desert refugees to a moral code as a means of settling their disputes and Isaiah attempting vainly to dissuade his countrymen from a reliance on military strength and political alliances. They see Barabbas and Jesus in several dramatic scenes which depict their fundamental opposition and clash of ideologies, with the release of the popular revolutionist resulting in apparent victory for the way of violence. Then in rapid sequence they are given glimpses of later protagonists of the Dream and their struggle to be true to the Christian ideal in spite of frequent opposition from government, privileged classes, and organized religion.

In the last episode the youth of the world discover in their mutual needs a basis of unity and face the future together in a spirit of Christian brotherhood. In the final scene nationals from various parts of the world will take part in their native costumes.

Published copies of "The Mighty Dream" are already available from the Walter H. Baker Company of Boston, publishers of over fifty of Mrs. Wilson's other religious dramas, and it is expected that many other productions will be given as a follow-up of the Youth Conference.

Mrs. Wilson is the wife of the Rev. Elwin L. Wilson, pastor of the Methodist church and director of Wesley Foundation at Orono, Maine. She is the author of two novels, "The Brother" and "The Herdsman."

Minister Gives 50 Per Cent

LAWTON, Okla. (RNS) The Rev. Perry McArthur, Methodist preacher here, is using 50 per cent of the profits from his 17 new oil wells for charitable purposes.

Mr. McArthur and his wife have already bought three buildings for use as a Negro hospital and nurses' school. The hospital, a 50-bed institution, will be the only one for Negroes in Lawton.

"My wife and I once saw a Negro woman nearly lose her life because we could not get her into a local hospital," the clergyman said. "We knelt down after that and made a vow to help the Negro race if ever we had the opportunity. This is our opportunity."

Effective January 1, 1948, the "McArthur Foundation" will be operating as a corporation. The Foundation, and its five-man board of directors, will spend McArthur money for charity.

First of the minister's new oil wells came in on Feb. 12, 1947. He is now drilling the 18th well on the farmlands inherited by his wife.

of the two red men, ready to pull the trigger at any given instant.

The Indians found what they were looking for at last. They pulled the straw and blanket from the young mother and her child and immediately started trying to bargain for the mother. The Indians had evidently been spying on the young couple and were attracted by the white woman's long, dark-red hair. Tom Quayle shook his head at each thing the Indians offered in exchange for his wife, and finally when the Indians were convinced that the white man was unwilling to sell his bride at any price, they walked away into the darkness. Tom Quayle knew that the Indians would return in greater numbers and take by force what they had been unable to buy. Before the Indians had time to add to their number and return for the prize they were so anxious to acquire, the young father hitched up his team and drove from the camp into the safety of Parkville.

The Quayle family had to remain in Parkville for some months, for Elizabeth's strength did not return to her as quickly as they had hoped. The father did what work he could find in order to buy food and medicine for his family. There was little danger of being attacked by Indians now that they were living practically in the town, but there was another danger which the Quayle family faced that came nearer to costing them their lives than their experience with the Indians.

Thomas Quayle was a man who held certain definite convictions, and it was his habit to state his convictions openly. In 1860, the state of Missouri, like other states in our young country at that time, was a hot-bed of turmoil over the question of slavery. Thomas Quayle spoke frankly of his belief in the rightness of Abraham Lincoln's stand on slavery, and his family had to pay the penalty for his frank utterances. A band of pro-slavery advocates formed a gang "to get that nigger loving Tom Quayle." A friend of the Quayle family evidently discovered the plot the afternoon of the day which was set to wipe out the "nigger lovers," and warned Quayle that he had better drive fast as soon as it was dark. Elizabeth Quayle was not physically able to stand the lurching and bouncing of a fleeing wagon, but there was no other choice. As soon as night fell the Quayle wagon was ready to travel and the race was on for the Kansas line.

The editor of the St. Louis *Globe Democrat* describes the above incident in the life of the younger Quayle by stating in the March 11, 1925, issue of this paper:

> "he was hurridly taken across the line into Kansas by parents who, of Lincoln's viewpoints, sought, as veritable fugitives, escape from the political intolerance of the time."

Such were the circumstances surrounding the birth and first few weeks of William A. Quayle's life. After one is acquainted with the environment of William A. Quayle's early life, it seems quite natural to find such remarks as those written by Angelo C. Scott about his friend Quayle:

> "There was indeed something elemental about him. In his great passages he made one think of nature's own forces at work, of crashing and reiterated thunders, of livid lightnings, of furious and driving tempests."

There had to be something elemental about Quayle if he was influenced at all by his early surroundings, and all men are so influenced. One example will illustrate the lasting impression some of his earlier experiences made on Quayle. His mother's health never recovered from the shock of that wild ride from Missouri into Kansas, and when William was but three years old his mother

(Continued on page 1264)

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Thus Ends 1947

The year 1947 has been a popular year for reactionaries. The activities of politicians who represent vested interests have been disgusting; the witch-hunting throughout many areas of our democratic society has filled the headlines of the daily press; the rise of bigotry and the open clash between certain Roman Catholics and Protestants has had full sway. Attempts to sabotage United Nations have been frightening, and the open break between the east and the west, divided more and more by a psychological and economic iron curtain, has driven the most optimistic believers in world peace into a sense of obligation unparalleled in history.

But there has been a significant minority of public opinion set over against the stark pessimism of 1947. Civil liberties are being examined with amazing frankness: President Truman's Commission on Civil Rights has brought in a report which will embarrass every reactionary so long as it is up for consideration. The Supreme Court has before it some cases which involve the right to use public funds for sectarian religious education, and the court is also considering whether or not restrictive covenants in real estate may be exercised. The question of the rights of labor and the rights of employers is by no means settled by the Taft-Hartley law, and the mere fact that there is discussion now and that there will probably be a test case before the Supreme Court to determine the constitutionality of that law is an indication that reaction has not won out completely.

In the field of religion, there is a healthy minority at work in seeing to it that the church shall continue to apply the Gospel to all areas of man's activity. Personal strength and religious conviction have had a more important place in the work of the church during the past year; the use of psychiatry as an ally of religion has grown in respectability and the happy combination has achieved remarkable results. More careful attention has been given to the application of religious ethics to economic life, and the increasing numbers of churchmen who are giving attention to that phase of living is encouraging.

The minority force of progressive religion has been able to keep churchmen aware of the place of religion in international affairs. The past summer saw a significant Oslo Conference where leaders of Christian youth from all over the world gathered to contemplate Jesus Christ as Lord of the Earth. Tours made by churchmen behind the iron curtain yielded some little understanding of the role of religion even under communist governments.

1947 saw the agreement of United Nations for the establishment of a homeland for Jews in Palestine. The role of a progressive minority within the church was an important factor in bringing this about. The rights of the Jews have been trampled upon for many years, and now a plan has been set into operation which gives justice to both Jews and Arabs who want to live in Palestine. An aroused public conscience on this important matter was, in large measure, the result of a constant program of education carried out by a pitifully small minority of Christians who joined hands with their Jewish brethren.

The minority has been able to stir the church into a greater sense of unity. Sectarianism and denominationalism have become ugly words in 1947. Protestants are doing more things together now than they did even a year ago, and there is more vital concern for the union of free religion in the world than at any time since the Reformation. The healthy part of this spirit of unity is that it is leading to unity of purpose, and not organic uniformity. We still have high and low churches, liturgical and non-liturgical, pietistic and humanitarian, conservative and progressive, yet running through all of those varieties of churchmanship there is an obvious correlation and a united concern that Christ shall be made more vivid and cer-

tainly more important than any particular branch of His church.

1947 has been a year of refining fire. The heartaches and frustrations have been many, yet through it all there has been the unmistakable evidence of the hand of God. He has been a creative God, as always, and is the same yesterday, today, and forever. The difference has been in man's search for God's will, and man's increased activity to act more in accordance with His will.

Today is the last day of 1947, tomorrow starts another year!

Claflin Is Worthy Of More Support

Claflin College, started for Negroes in South Carolina following the Civil War by the sacrificial giving of New England Methodists, has recently made a great stride forward in gaining a recognized place of leadership for educating Negroes. Last week came the thrilling news that Claflin had been fully accredited as a Class A institution by the Southern Association of Colleges and Secondary Schools. The association citation said, "There is no institution for Negroes in the South which has contributed more to the life of its community and to the state in general than Claflin College. The progress which the institution has made within recent years is remarkable."

New England Methodists have devoted their Race Relations offerings to Claflin during the past two years, and have given other encouragement in the $150,000 expansion program at the school. Persons who have contributed to this work are thrilled to know of the significant achievements brought about under the efficient direction of Dr. John J. Seabrook and his capable faculty at Claflin. Surely such a stride forward ought to merit the continuation of New England Methodism's interest and a more generous Race Relations Day offering next February.

We Extol Too Quickly

Whenever church people hear about a military or a political figure who espouses the faith, they are tempted to lose their sense of balance in expressing their enthusiasm. A year ago, for example, Feng Yu-hsiang, more widely know as China's "Christian General," was received with an almost awed acclaim by our own Methodist Board of Missions and Church Extension at its meeting at Buck Hill Falls. The general was featured in meetings of the church editors, some sub-committee meetings, and even at one of the large meetings of the entire board. It was obvious to those of us who asked him questions at that meeting that he was carefully evading specific issues that we wanted him to discuss, but now it has all come out in the daily press! The general is not in good standing! Chiang Kai-shek has ordered the general back to China, and the general has no intention of going home. He has spent the past year inspecting America's water conservation projects and in making criticisms of Chiang Kai-shek and the Nationalist Government of China.

The general might be correct, but again, the general might be quite wrong! Nobody knows! The fact is that he has been held up to many segments of the church as a great Christian. He may be a great Christian, but again, he may not be a great Christian. The error in the entire picture so far as religionists are concerned lies in the naive attitude of the churchmen who did the hailing.

There is a serious amount of damage done to a church when it jumps too quickly in hailing these glamorous sons. Much greater care must be exercised! Protestants who endorse as Christian some current political figures might be just as embarrassed as most Roman Catholics are over their denomination's endorsement of Franco.

Before we sing hosannahs to important people who *say* that they are on the Lord's side, let us make a few careful investigations and give time to watch a few demonstrations.

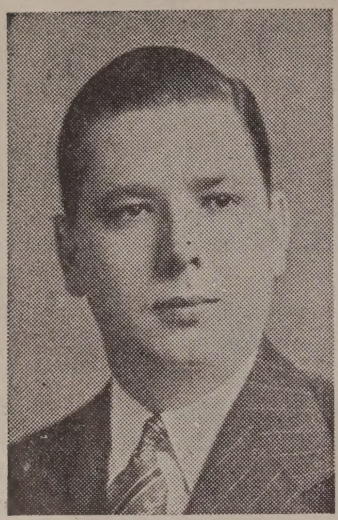
Spirits Confined

"All my Christmas spirit was in bottles this year," said the haggard looking commuter the day after Christmas. He was unhappy and he looked unhappy. He was conspicious in a carload of commuters who were sporting Christmas ties and talking about the fun they had playing with the children's toys. The happiest part of the picture was that he represented a definite minority. He was more to be pitied than censored!

The problem of intemperance grows in importance each day. Last week the brewers announced that they will defy a starving world and use more grain for manufacture of the liquor demanded by the American people. Public conscience is disturbed, to say the least, but more impressive is the hungry world wondering if the American spirit is confined to bottles.

The Crusade At Work In Europe

HOOVER RUPERT



Hundreds of thousands of Methodists contributed to the $27,000,000 fund raised for relief and reconstruction. I was one of them. I asked the question you have asked, "What happened to the money I helped provide?" And was interested and satisfied indeed when Crusade headquarters periodically told me in graphically illustrated leaflet and brochure how our money was being spent. But, when this past summer I saw person after person who had been helped, building after building that had been rebuilt, and mission project after mission project which had been revived from its wartime collapse, and was told constantly "The Crusade did this!," I just cannot keep quiet about the heroic work which has been made possible through the contributions of American Methodists to the Crusade for Christ. This summer I spent two months visiting Methodist work in nine European countries, as well as attending two world conferences of Christian youth leaders. The purpose of this writing is to introduce you to some of the persons I met and tell you about some of the places I visited where the Crusade dollar had left a tremendous impact.

Reconstruction

My imagination could not conceive the destruction I saw in Warsaw, Poland. If you were systematically to destroy by bomb or fire nine out of every ten buildings in the entire city of Detroit or Los Angeles, and then stand back and survey the results, you would be looking at the scene I saw in Warsaw—acres of crumbling bricks and twisted steel, square miles of devastation and destruction, jagged walls with gaping holes for windows, with the pall of death hanging like a cloud over all—that is Warsaw today.

But at the heart of the destroyed city rises the completely rebuilt Methodist center known as "Mokotwska 12." The gleming white, eight-storied building is in strange contrast to the remainder of the area surrounding Our Saviour Square. The gutted sanctuary of The Church of Our Saviour is across from Mokotowska 12. Methodism has rebuilt the Central Mission. Something over $60,000 of Crusade money went into the valiant work of Werner Wickstrom, Konstanty Najder, Edmund Chambers and their associates in the task of making the Methodist building the first of its size to be completed in postwar Warsaw.

It Happens Every Sunday

I preached in the chapel of Central Methodist Church there. As one enters the outside doorway he sees the words, "Come unto me all ye that labor and I will give you rest." An estimated 600 persons jammed the chapel which was built to seat 450. And this happens every Sunday. They have a beautiful place in which to worship amid the ruins of their once beautiful city. You helped them get that place of worship.

In Lund, Sweden, Pastor Fritz Larsen explained that his was a small congregation, but he proudly showed me the many simple improvements which have been made in the little chapel of that university city in southern Sweden. "You and your Methodist friends have helped us do this," he acknowledged

Getting a Kick Out Of Life

William L. Stidger

"For Whom the Bell Tolls"

A few years ago, the popular book "For Whom the Bell Tolls" appeared on the bookstands. The plot was interesting, the story well written; but what impressed me most was the little poem from which the title was taken. Particularly in these troubled days I think the thought which it expresses is significant.

We are being asked every day to keep the days I think the thought which it expresses starving peoples of the world from death; we are asked to donate to this fund and that drive and campaigns by the dozen. "I'm getting sick and tired of being asked to give, every time I turn around," complained an acquaintance of mine recently. "The government, the church, my lunch club, my lodge—everybody wants me to give."

Perhaps my friend would feel differently about this giving business if he read the little poem by John Donne, from which Hemingway took his title. It expresses a certain "One World" philosophy which we shall have to learn and accept sooner or later if we, as individuals and as a nation, expect to be happy and to get the most out of life. Here it is:

No man is an island, entire of itself;
Every man is a piece of the continent, a part
of the main. . . .
Any man's death diminishes me,
Because I am involved in mankind.
And therefore, never seem to know
For whom the bell tolls;
It tolls for thee!

What happens to the Jews and Arabs in Palestine; what happens to the Koreans and Chinese when the rivers overflow; what happens to miners, automobile workers, scrubwomen, happens to me. All problems are *my* problems; all sorrow and all joy are my sorrow and joy. I am involved in mankind. We are all involved in mankind. How, then, can we refuse to give?

Spain Plans Catholic Defense

Madrid (RNS) The Spanish government is planning measures "to defend our laws and our Catholic traditions" in "the face of widely revived Protestant propaganda," according to *Ecclesia,* organ of the central administration of Spanish Catholic Action.

The publication said its information came from "trustworthy sources."

"A nation as Catholic as Spain," *Ecclesia* declared, "cannot stand with folded arms as exotic creeds, not satisfied with the benevolent authorization given them by the State for the private exercise of their cult, dedicate themselves to carrying on acts of proselytism. These include organizing youth meetings, publishing bulletins under the form of parochial leaflets, selling heretical

books at the doors of our churches, and distributing publications insulting to our faith."

The Catholic Action periodical charged that the term "Protestant propaganda" is not always an exact one, "because more than once, under this cloak, Protestants are moved, not by religious, but by anti-patriotic, motives."

"The anti-patriot," *Ecclesia* asserted, "does not find it inconvenient to appear in a pious guise in order to avert suspicion while he is undermining the religious foundations of the country."

Asserting that while the Catholic faith should not be imposed upon anyone, Catholics are obliged to defend their beliefs, *Ecclesia* concluded by declaring that "no imposter should be permitted to rob anyone of a treasure so great and so precious to our country."

Note on Ante M. Doshen

A convicted perjurer and former supporter of one of Hitler's leading European quisling rulers is among those who participated in formation of the recently organized National Catholic Resettlement Council in New York, the Yugoslav Embassy informed the State Department.

In a note to Acting Secretary of State Robert A. Lovett, Yugoslav Ambassador Sava N. Kosanovic listed the following facts concerning Ante M. Doshen, secretary of the Croatian Refugee Committee:

Prior to World War II Doshen represented in this country Ante Pavelic, Croatian fascist who was convicted for the Marseilles assassination of King Alexander of Yugoslavia and Foreign Minister Barthou of France in 1934. Doshen openly solicited funds for the defense of Pavelic, whom the Nazis later installed as puppet ruler of Croatia during the war.

Doshen was secretary-general of the Croatian Homeguard (Domobran), a pro- fascist organization in the United States.

Doshen was editor-in-chief of *Nezavisna Havatska Drzava* (Independent State of Croatia), a newspaper published in Pittsburgh up to the time Pavelic declared war on the United States.

The note stated further that records of the U. S. District Court for the Western District of Pennsylvania, 1941-1942-1943, show that Doshen was fined and sentenced to jail on charges of illegal entry and perjury, the judgment being later affirmed by the Court of Appeals.

In reporting formation of the National Catholic Resettlement Council, the *New York Times* on Dec. 13th said:

"As part of its responsibilities, the National Catholic Resettlement Council will undertake a large educational program for the purpose of enlightening the people of the United States as to a better understanding of their international humanitarian problem."

gratefully. Hardly a handful of people attend regularly, but their place of worship and study have been secured through your help.

The Rev. Per Westwick has been the secretary of youth work for the Norwegian Annual Conference for over three years. On September 1st he re-entered the ministry to become pastor of the Methodist church at Molde, Norway, far north in the land of the midnight sun. As I visited with him during a nationwide Methodist Youth convention in Hamar, he explained that the church to which he was going was the first one to be completely rebuilt after the war. Both church and parsonage had been bombed. Today the church represents the first the Crusade has rebuilt in Scandinavia. It gives The Methodist Church a new lease on life in that country where Methodism is a minority group. Your money helped make that possible.

Denmark is a cooperative commonwealth and, as such, has a national war insurance plan. In lieu of money for actual repair of war damage, Crusade for Christ funds amounting to nearly $20,000 went for war insurance premiums which made possible replacing destroyed and damaged buildings and furnishings.

The Sunday I shared in the service of Jerusalem Methodist Church in Copenhagen, the service was held in the crypt because the large and beautiful sanctuary where the unification of European Methodism was effected in 1939, was being repaired. I saw other evidences of Nazi bombings such as the floors and walls ripped out of one building that today houses a day nursery and a youth hostel in Jerusalem Church quadrangle in the heart of the city. Crusade contributions made possible much of this rebuilding. Pastor Niels Mann and his associate, Ekjler Sorensen, humbly told me of the superb work of institutional ministry which Jerusalem Church conducts in this zone of transition in a great city.

London is a city of austerity. Neatness is a watchword for this city that suffered such terrific bombings. The streets are cleared and the debris hauled away, but gaping holes that once were foundations for office buildings, churches and homes are gaunt reminders of the beating London took from the bombers. To assist in the rebuilding of British churches, $100,000 has been allocated from Crusade funds. So your contribution is helping English Methodism, too.

Nineteen Jecna, is the address of Central Methodist Mission in Prague, Czechoslovakia. Here I found a flourishing mission program being conducted under the leadership of Dr. Joseph Paul Bartak. A bomb exploded near the front of the mission and several of the staff members escaped death by inches. Crusade money has helped rebuild this center and provide the chapel where 400 youth gathered in August to greet their American visitors and share in a Methodist youth rally.

Belgium suffered much during the war, but 11 of the churches and parsonages destroyed are being rebuilt with Crusade money. I spent a day at the Methodist Youth Center in Amougies, where 35 youngsters from the Methodist Children's Home were enjoying three weeks of rest camp. Their permanent home in Brussels has had its war damage repaired through Crusade contributions. One evening in Brussels, I shared in the mid-week fellowship of English-speaking Methodists of that city, and noted the repairs which had been made on the central building for Belgian Methodism. Extension and repairs were needed to care for the thriving congregation, the busy mission headquarters and the well-stocked Methodist book store. Over $50,000 went into Methodist work in Belgium from Crusade for Christ funds, and your contribution was part of that.

(Continued on page 1266)

PERSONS

The American University will extend the program known as the Washington Semester to include other institutions as announced by Dr. Harold E. Davis, chairman of the coordinated committee, including Allegheny college, College of Wooster, Westminster College, Oberlin College and Hiram College. Applications are now being received by Professor Davis from institutions wishing to join the program. Under the program, a group of twenty-five honor students come to Washington to study for an entire semester.

In Harrisburg, Pa., the Methodists acted as the "sparkplug" in initiating a religious census in the schools. They approached the ministerial association with the idea and the association made the request to the school board.

As a result of the interest of Dr. Franklin Dunham, executive secretary of The American Peace Society, the school of social sciences and public affairs at American University, in its library at 1907 F. Street, will have all the documents of the United Nations. The gift of Dr. Dunham gives the university a collection of the work of international organizations since the organization of the League of Nations. Through the interest of Mrs. Kate Trenholm Abrams, the university established some years ago a League of Nations Document Room. The United Nations documents now make the continuous record of the League of Nations and of the United Nations available. The American Peace Society named The American University as custodian of its library in 1941. The books are located in Hurst Hall on the University campus.

Bishop Lewis O. Hartman announces the appointment of the Rev. Chester R. Duncan, who for the last five years has served the Federated Church at Hiram, Me., on the Portland District, Maine Conference, to the Waldoboro circuit on the Augusta District, effective as of January 4, 1948, and also the appointment of the Rev. John Snook, Jr., pastor of St. Stephen's Methodist Church, Marblehead, Mass., since 1942, to the Crawford Memorial Methodist Church, Winchester, Mass., as of February, 1948. In the Winchester pastorate, Mr. Snook will succeed the Rev. Harris E. Heverly, who is leaving Crawford Memorial Church after nearly four years as its minister, to go to New York to take work at Columbia University looking toward the doctorate of philosophy.

Rome (RNS) Pope Pius will shortly issue a new encyclical calling upon Catholics throughout the world to join in prayer for peace, according to Vatican officials. The encyclical will ask children to pray for peace during visits to cribs in their local churches.

The Rev. Myron E. Genter, for nine years pastor of the Methodist church in Waterbury, Vt., passed away at his home on November 20th. Born in Springfield, N. Y., in 1875, Mr. Genter pursued theological studies in Drew Seminary, and was ordained as a minister in 1900. He held pastorates in Trenton, N. J., Mohawk, N. Y., Providence, R. I., and was one-time district superintendent of the Norwich District of the New England Southern Conference. Before coming to Waterbury, he served as pastor in Northfield, Vt., He leaves his wife, the former Addie MacFee; also one daughter, Mrs. Leslie Elmer of Northfield, Vt., and a son, Paul, of Bellows Falls, Vt. The superintendent of the Burlington, Vt., District, the Rev. James A. Perry, officiated at the funeral service in Waterbury. Burial was in the family lot in Springfield, New York.

Harold H. Holehouse, who died on Nov. 25th following a cerebral hemorrhage, had been a loyal member of the Danielson Conn. Methodist Church for over 33 years and a teacher in the church school for 30 years. At the time of his death he was a trustee, lay leader, and lay member of the Annual Conference, and a highly respected citizen of his community.

The next meeting of the Boston Methodist Social Union will be held on Monday, Jan. 19th, at 6:30 p. m. in Brown Hall, New England Conservatory of Music. The speaker will be Bishop Norman B. Nash of the Episcopal Diocese of Massachusetts. Dinner reservations should be made at once with Mr. James Womelduff at the Boston Branch of The Methodist Publishing House.

Bishop and Mrs. Lewis O. Hartman were honored by St. Mark's Church, Brookline, Mass., on the occasion of their twenty-fifth wedding anniversary, on Sunday, December 21st. At the close of the morning service Bishop and Mrs. Hartman were given a service tray by the pastor, the Rev. William R. Leslie, as a token of friendship from the St. Mark's congregation.

The Rev. George E. Heath of Brookline, Mass., officiated at the baptismal ceremony of his granddaughter, Ann Louise, five months old daughter of Mr. and Mrs. Irving M. Heath of Noblesville, Ind. The service was held on Christmas Sunday at the First Methodist Church in Noblesville, and Dr. Heath was assisted by the pastor of the church, the Rev. Wallace Deyo. The other three grandparents, Mrs. George E. Heath, and Mr. and Mrs. Ralph Waltz of Arcadia, Ind., stood with the parents at the altar during the baptismal service.

Dr. Albert Edward Day, director of the New Life movement of The Methodist Church since the movement's formation in April, 1945, has been appointed minister of Mount Vernon Place Methodist Church, Baltimore, Md. Dr. Harold A. Bosley, minister of the Mount Vernon Place church since 1938, has been appointed dean of Duke University divinity school. Dr. Day was minister of the Baltimore church from 1932 to 1937 and minister of First Methodist church, Pasadena, Calif., from 1937 to 1945.

Philadelphia (RNS) Dr. Daniel A. Poling plans to retire from the active ministry of Baptist Temple here. It was indicated by his announcement that the Rev. Norman W. Paullin of Asbury Park, N. J., will become minister in charge of the Temple on Feb. 8, 1948. Dr. Poling said he would continue his affiliation with the congregation in the capacity of senior minister, but that the new arrangement would give him more time for various activities with which he is identified.

Bishop Arne Fjellbu of Trondheim, Norway, will visit the United States at the end of January, 1948, for a nation-wide speaking tour, it was announced at the annual meeting of the American Committee of the World Council of Churches, held December 16, by Dr. Henry Smith Leiper, associate general secretary of the Council. "Dr. Fjellbu is one of the most prominent and important of younger church leaders in Europe today," Dr. Leiper stated, "and his visit to this country will afford us opportunity to appreciate the problems of spiritual reconstruction which confront church leaders all over Europe."

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of January, at 8:10 a. m.

Jan. 1—The Rev. Ruth H. Browning, director of religious education at Morgan Memorial.

Jan. 2—Dr. M. H. Lichliter, for 18 years minister of First Cong'l Church, Columbus, Ohio.

Jan. 5—Dr. Wesley G. Huber, ex. secy., Evan. Ass'n of New England.

Jan. 6—The Rev. William L. MacDuffie, Presbyterian Church, Brookline.

Jan. 7—The Rev. Willis P. Browning, director, Seavey Settlement at Morgan Memorial.

Jan. 8—Dr. Paul R. Sheldon, Cong'l Church, Reading.

Jan. 9—The Rev. D. Harold Hickey, Robinson Memorial Church, Malden.

Jan. 12—The Rev. Daniel A. Bennett, rector, St. Paul's Church, Malden.

Jan. 13—The Rev. Henry E. Helms, Church of All Nations, Morgan Memorial.

Jan. 14—The Rev. J. Tremayne Copplestone, Copley Methodist Church, Boston.

Jan. 15—The Rev. Andrew W. Solandt, Pilgrim Cong'l Church, Dorchester.

Jan. 16—The Rev. Louis Beckford, associate minister, Boylston Cong'l Church, Jam. Pl.

A union meeting for ministers of 600 Protestant churches in the greater Boston area, and their wives, under the auspices of the Boston Area Council of Churches, was held Monday, December 29th at 11 a.m. in Gordon Chapel of the Old South Church, Copley Square. The speaker was the Rev. Dr. Edwin P. Booth, professor of church history at Boston University School of Theology. Special music, including a quartet, was arranged by Professor H. Augustine Smith of the university. The Rev. Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, presided.

An invitation is extended to all Methodist women to hear Mrs. Induk Pahk of Korea speak in the Salle Moderne at the Hotel Statler, Boston on Wednesday, Jan. 14th at 2:30. Mrs. Pahk will be a guest of the Professional Women's Club that day, and will speak on "Has Peace Come to Korea?" She is a noted lecturer and writer. She comes to America to represent Korean women at the International Women's Congress and a consultant in the United Nations. Her story of imprisonment during the Korean Independence Movement and her disguise as a boy are thrilling!

Annual Conferences of Boston Area — 1948

New Hampshire, First Church, Concord, N. H., April 7-11; Maine, Pratt Memorial Church, Rockland, Me., May 12-16; New England, Centre Church, Malden, Mass., May 26-30; New England Southern, Central Church, Brockton, Mass., June 2-6.

At the recent meeting of the Council of Secretaries at Buck Hill Falls, Pa., an interboard plan was adopted for the employment of a full time secretary on Christian vocations. The new secretary will receive financial support from all co-operating boards and will be attached, for administrative purposes, to the Division of the Local Church of the General Board of Education. Duties of the new secretary will include placement of all those who desire full time Christian work with The Methodist Church, including those who wish to become ministers, missionaries, educational directors, nurses, etc.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

Dr. Ralph W. Sockman told his congregation that any relief plan for Europe which is motivated by fear of Russia will cause the people of Europe to turn to Russia. He said, "Let us remember that the Wise Men in the Christmas story gave their gifts out of their love for the Bethlehem Babe and not out of their fear for Herod."

In the meantime the Catholic Affairs Committee of the New York State Knights of Columbus continued to object to the Christmas cards circulated by the Progressive Citizens of America—the group which is sponsoring Mr. Wallace in his platform appearances. These cards, which Mr. Wallace said he had not seen before their general distribution, carry a message attributed to him which says, "I hear no armies marching. I hear only a world crying out for peace." The committee pronounced the cards, "obscene," "blasphemous" and "sacriligious." Probably there are many people who wonder about Christmas cards which display puppies, kittens, and many other interesting things, but probably most of us rest content if they bring to our hearts a continued association with the people we love.

Eight priests have been sentenced by the Yugoslav government to prison terms ranging from six months to five years. They were charged with helping war criminals escape from the country. The priests are reported to have pleaded guilty, claiming, however, that they acted out of motives of pity and were not aware of the fact that the persons they aided were registered war criminals.

In the same country it is announced that five Franciscan monks have been brought to trial, charged with operation of an illicit radio and with what is termed supplying "a foreign power with secret information."

The Yugoslav government charged that the five monks had sent 111 messages out from a radio transmitter concealed in the attic of St. Anthony's monastery in a town named Pola.

The sick and crippled need religion even when it cannot cause them to pick up their beds and walk. The Trinity Methodist Church of Rochester has joined the list of those churches now using a wire recorder to preserve the worship hour on Sunday morning. During the week the recorded service is taken from house to house so that the home-bound may enjoy the service and benefit by a visitor as well. A group of six couples has agreed to see that the recorded service is carried into the homes of the shut-ins. The first to benefit from the service was 86 year-old Mrs. Eliza Snook who hadn't been able to attend church for three years. When she heard it she exclaimed, "why it's just like being in church."

There is nothing more exciting than a duel of words within a church—especially if it is concerned with an important issue and if it is conducted with respect for all parties concerned.

Such a duel is now taking place in The Methodist Church on the issues of racial segregation and collective bargaining. The gadfly in the situation is the *Social Questions Bulletin* of the Methodist Federation for Social Action.

In a recent issue the bulletin reported victory in its battle to get the Methodist Board of Temperance to obey the voice of the church on racial matters and see that Negroes were accorded impartial treatment in the Washington, D. C. headquarters building of the board.

Now the gad-fly turns its stinger this week on the Board of Education which recently permitted publication of an article in its magazine *Workshop,* which carries a dialogue between a Negro girl and a white girl. In this dialogue the idea is developed that Negroes and white people can be friends but (and we quote the item which aroused the gad-fly) "in a social way, no."

At this point the *Social Questions* editor throws the book at the Board of Education for permitting publication of such a line; the book being the official social creed of The Methodist Church which says that there shall be no discrimination of any kind between the races.

Then to add fuel to the fire, the *Bulletin* points out that this same official social creed holds that workers have the right to organize for collective barganining, and then it takes a charge at the Department of Publications for not encouraging the organization of printers and pressmen who work in the Methodist publishing plants.

This duel doesn't end with the issue of this week's bulletin for the editor promises that this will all be brought before the Methodist conscience when the General Conference meets in Boston next May.

Looking back over 1947 there are some news elements which stand out. One of them is the sustained issue of religion in the public school system, and the problem of separation of church and state. The year comes to an end with some constructive proposals edging over the horizon and 1948 will probably find less heat and more light on these subjects than 1947 has shown.

The past year has been one which has witnessed considerable activity toward church union and some actual mergers have been achieved. Most widely heralded of these was the one which united the Protestant churches of South India into the new church called simply, The Church of South India. The emphasis toward unity will mount during 1948 which will be a year of great conferences. The World Council of Churches with 129 denominations ready to affiliate will be officially born next August in Amsterdam. However, there are some indications that church unity is becoming more and more alert to the values of denominational tradition—and the tendency may swing from an interest in mergers to an emphasis upon federation.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 11.

GOD THE CREATOR. ISAIAH 40:12-17, 28-31.

"The Creator of the Ends of the Earth"

The old prophet Isaiah believed that God was the "Creator of the ends of the earth." The spiritual history of the earth, as recorded in the opening verse of Genesis, put God at the beginning of creation. This accounts for one end of the earth in point of time. If anyone wants to regard time as something that has no beginning and believes that "matter is small particles of nothing vibrating rapidly," it is his privilege. But for our daily schedule it is important for time to be definite enough to carry around in a watch pocket. So we begin with the first dimension of time far back in the creative process and accept the opening verse of Genesis and the statement of Isaiah that the everlasting God created the ends of the earth. And that means both ends—the beginning and the final act of creation whenever it may occur.

There is some hope for a world which God created and man cannot destroy. Man may fool around with some bomb until he blows his head off and he may split atoms until he splits everything else around him, but God has made a man-proof universe. This chapter of Isaiah should be must reading for everyone who works on the rim of the known world amid the vast and mysterious forces of the universe. This question should be one of the test questions for every scientist; "Who hath measured the waters in the hollow of his hand and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

And every politically minded nation-builder who scans the national boundaries he has fixed for a moment should read these words of Isaiah; "Behold, the nations are as the drop of a bucket, and are counted as the small dust of the balance."

Waiting upon the Lord

"But they that wait upon the Lord shall renew their strength." Isaiah painted a picture of a God who works continually in the creative process. He did not wind up the world like an eight day clock and go away and leave it to run down. The Christian view of creation puts God at the beginning and keeps Him in the midst of the creative process "from everlasting to everlasting." And furthermore God does not grow weary.

The practical meaning of all this for us lies in the tasks we are to undertake for God as cooperators. We have a part in the creative processes. We may work with God in building a good earth for man. Or we can easily retard and mess up God's world by our ignorant, selfish, and blundering ways.

Waiting upon the Lord means cooperating with him. It does not mean that we are to sit around and be waited on by God.

First we find our puny strength increased by the vast, unlimited resources of God. One of the most foolish things in the world is to try to do God's work in the world without using his strength.

Second in order comes the power to "mount up . . . as eagles." The meaning of this figure of speech is that we can by God's help do the seemingly impossible by sudden outbursts of strength. Miracles can be performed by God and men working together.

Third, let us notice the order of cooperating with God—waiting, running, walking. And be not mistaken in the order. Our best work with God can be accomplished by walking with him. The occasional flights and bursts of speed may be good but we can do most by a steady, step by step, walking with God.

10 Millions for Missions

A total of $10,177,558 was appropriated for the year 1948-49 for the missionary service of The Methodist Church in the United States and overseas, at the closing meeting of the Board of Missions and Church Extension of the denomination at Buck Hill Falls, Pa. Dec. 12th.

Of the total appropriation, $3,857,359 will be used by the Division of Foreign Missions in its work in Europe, Asia, Africa, and South America; $2,048,535 will be used by the Division of Home Missions in city, rural, and frontier parishes and institutions in the United States and in United States dependencies; and $4,271,664 will be used by the Woman's Division of Christian Service, both in the United States and overseas. This is the largest appropriation that has been made for missionary work in the history of The Methodist Church.

Approval was given by the Board of Missions to the projected Christian University for Japan which is to be established as "a voluntary gift as a gesture of goodwill from the Christian people of America to the people of Japan." It was announced by Dr. Ralph E. Diffendorfer, secretary of the Division of Foreign Missions, that the American people will be asked to give $15,000,000 for the securing of a campus, for the establishment of several schools of the university, and for partial endowment of the institution. A movement is under way in Japan to raise an additional amount for the Christian University. The establishment of this university was originally suggested by an interdenominational group of men and women in Norfolk, Va., as "an atonement for the atomic bombing of Hiroshima and Nagasaki." Dr. Diffendorfer said that former Ambassador Joseph C. Grew has been named the honorary chairman in the establishment of this institution and that Chancellor W. P. Tolley, of Syracuse University, is head of a committee planning the educational scope of the university.

It was announced that in the advance program which the Board of Missions is planning for the years 1948-1952, there is included an item of $8,000,000 for the reconstruction of schools and churches and hospitals in Europe and Asia that were damaged or ruined in World War II. This sum which it is proposed to raise in the churches, will be in addition to several hundred thousand dollars already raised for this purpose in the denomination's recent "Crusade for Christ."

The General Conference of The Methodist Church which meets in Boston, Mass., next April, will be asked to make provision for $250,000 in a scholarship fund to bring from missionary fields—and especially from the fields damaged by war—especially qualified nationals for post-graduate studies in America. Already The Methodist Church, at an

expenditure of $568,000 has granted special scholarships to 296 students from all the continents on which it is carrying on missionary work and it is proposed to continue this policy as a permanent feature of Christian missionary endeavor.

Dr. Frank T. Cartwright, associated secretary of the board for missions in China, reported that missionaries of the Church of the Brethren and of the Mennonite Church, who have been compelled to remain away from the communist-controlled areas of West China, have been assigned by their boards and by the Methodist Board to work as missionaries in the West China Conference of The Methodist Church. Five missionary units of the Church of the Brethren, made up of nine men and women, have taken over the work of the Methodists in Tzechung and vicinity, while the Mennonites have taken over Protestant work in the city of Hochwan and vicinity.

Red Cross Beneficiaries

The 1948 fund campaign of the American Red Cross reminds the public that "this year greater sums are needed for an equal job." To estimate a campaign goal takes a lot of figuring, based in part on statistics of the past, in part on unpredictable needs of the coming year, and, most important, on definite plans for community well-being.

In its steadily increasing emphasis on a peacetime program, the Red Cross is expanding its work for veterans and their dependents, while at the same time maintaining its traditional services to the armed forces and to civilians.

Red Cross beneficiaries in 1947 were legion. Nearly 100,000 persons received emergency help and rehabilitation following disasters of the past fiscal year. In the first 10 months of 1947 alone, Red Cross disaster relief appropriations were approximately $9,500,000. Financial assistance to veterans, servicemen, and their dependents totaled $11,944,365 for the year.

Benefits from Red Cross services are two-way. For example, instruction in water safety and first aid not only provides skills that prevent many accidents from occurring but also provides a knowledge of what to do for others when accidents do occur. Since the Red Cross in 1914 began its program to "waterproof" America, the nation's drowning rate has been cut in half. Similarly, the 11,230,000 certificates issued since the first aid program was instituted in 1910 are impressive evidence of the number of beneficiaries of these services.

The National Blood Program when fully established will make whole blood and its derivatives available without cost to all people of our nation. Its beneficiaries carry in their very veins a token of neighborly service.

Remember—this year greater gifts are needed for an equal job!

The Year In Religion

(Continued from page 1251)

Meanwhile, the "ecumenical spirit" is finding avenues of expression and agencies for action. Among these were the second World Conference of Christian Youth which met at Oslo, Norway, in July, the first North American Interseminary Conference at Oxford, Ohio, in June, an International Missionary Conference at Whitby, Canada, in July, and the continued functioning of the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council and Foreign Missions Conference of North America, and the provisional committee and staff of the World Council of Churches at Geneva.

Great preparations are being made for the first meeting of the Assembly of the World Council in August 1948 at Amsterdam and the formal completion of its organization by the delegates from the more than 125 churches which have been accepted for membership.

Tensions must be recorded as well as signs of growing unity. Divergent views in regard to certain church-state relationships have been the occasion for sharp disagreements and increasingly heated argument between Protestants and Roman Catholics. These pertain especially to the "Vatican embassy" and to the expenditure of public funds for parochial schools.

As soon as the appointment of Mr. Myron Taylor was made, in December of 1939, as the President's "personal representative with the rank of ambassador" to the Vatican, vigorous protests were made. The Protestant critics objected particularly to the fact that the envoy was sent to the Pope "as head of the Roman Catholic Church" and not as the sovereign of a state.

The protests continued intermittently through the war years and were renewed soon after the end of hostilities. In June 1946, the President authorized the statement that permanent diplomatic relations were never intended and that the appointment would terminate no later than the signing of the peace treaties. This assurance was renewed in November 1947.

The school question is more intricate. It involves the nature and scope of public education. The fundamental issue is whether the system of tax-supported education should be religiously neutral, as the public schools hitherto have been, or whether it should include sectarian schools conducted by such churches as feel the need of them.

Several intermediate issues have arisen, the most frequent of which has had to do with the transportation of parochial school pupils at public expense. This "bus question" has led to bitter contests in the courts and at the polls, notably in New Jersey, Wisconsin and Pennsylvania. But the bus question, important as it seems to both sides, is only marginal to the main issue, which concerns the financial support of the schools themselves.

A major development in the Roman Catholic Church in the United States was the appointment of Msgr. Patrick A. O'Boyle as Archbishop of Washington, and of Bishop Francis P. Keough of Providence, R. I., as Archbishop of Baltimore. The two sees had been under a single archbishop—the Most Rev. Michael J. Curley, who died in May. Washington was established as a separate archdiocese by Pope Pius XII in 1939, but this was the first time an archbishop had been named to serve exclusively as spiritual leader of the District of Columbia.

A sharp indictment of secularism, signed by the fourteen cardinals, archbishops and bishops who make up the administrative board of the National Catholic

(Continued on page 1264)

Christian Education and Evangelism

DR. PAUL QUILLIAN

After all the faults, failures and limitations of the Sunday school have been sorrowfully lamented, there is still another word to be said. Another fact about the Sunday school ought to go into the record. Here it is. The Sunday school is the most effective evangelizing agency of the Protestant church today.

The volunteer teachers who compose the staff in most churches do not need the quality of their teaching improved. The curriculum material used in our Christian education program often may deserve criticism. Irregularity in attendance does make difficult the maintenance of satisfactory academic standards. But where are the new members coming from who are joining the church today on confession of faith in Christ? Far more than half of them are coming from the Sunday school.

These new members of the church may make their final decision to accept Christ as a result of the visit of two workers in a campaign of visitation evangelism. That is fine. Visitation evangelism has provided a needed technique for securing decisions. The tendency to postpone and procrastinate is met head on by the warm-hearted, friendly urgency of the visitors and action is secured. But the majority of the names on the prospect list of most churches today are names of non-church members taken from the roll of Sunday school classes.

Many of the decisions for Christ are made after a warm-hearted gospel sermon by the pastor in a regular Sunday worship service. Many others make their decision during a series of revival services. Mass evangelism and evangelistic preaching are powerful instruments of the Holy Spirit in this day as in days gone by. But our Christian education program in the local church reaches out to interest and draw into participation in church activities and services many who later make a personal commitment of their lives to Christ as Savior and Lord.

Some Case Histories

Here are certain typical experiences that have come under my own observation. Probably there is an experience similar to each one of these in the church you attend. The names of the persons mentioned in these illustrations are not their real names.

Joe Brooks is a member of the board of stewards of this church. He is one of the most consecrated and useful Christians in our congregation. His name was put on the cradle roll by his parents before he was a year old. Beginning in the nursery department, he attended Sunday school throughout his childhood and youth, and had an active part in all church youth activities. He joined the church while in the junior department, coming in with a class that was trained in the meaning of church membership by the pastor.

During the late World War he was in the army, but immediately upon his return he resumed his place in our Sunday school and in all our church activities. He was married in the church by the pastor, to a lovely girl he met and worked with in our youth program. The name of their first born son is now on the nursery roll of the church that through the years has been the spiritual center of their own lives.

A Modern Prodigal

Along with Joe Brooks at a meeting of the board of stewards you will see Fred Johns. Fred's story is no more unusual than was that of Joe Brooks, but it is worth telling because it is so similar to the story of many of our most useful Christian men today.

On a Wide Circuit

W. W. Reid

We Knew Moses Worms

I would be loath to start any campaign t "purify" our literature, or to exclude classic from the attention of the youth of our land

And yet, I have a feeling that Shakespear has done us all a disservice in his portraya of Shylock as a greedy, money-loving, sel centered Jew; and that Sir Walter Scott, i "Ivanhoe," has not helped our understandin of or attitude toward the Jew by taking u Shakespeare's refrain and giving us a snive ling, grovelling, Isaac of York.

Perhaps this is hardly fair to Shakespear and Scott; they never planned that Amer ican school children should study these fic tional characters! Rather we might protes an educational curriculum which introduce us to no other Jews. For three or four genera tions now, Shylock and Isaac have been th first Jews, sometimes the only Jews, wit which millions of our youth have become ac quainted. Teachers have discussed their char acters, their weaknesses, their greeds, an their sins—discussed them day after day, ac nauseum; and millions of child minds hav pondered them, pictured them, written exam ination papers about them.

Unfortunately the widespread current pic ture of the Jew to millions of Americans i an unflattering combination of Shylock an of York—a portrait gained in childhood an never changed. In that false picture—whic we ought to recognize as artistic license an little more—lies tragedy for the Jew, an tragedy for the American who does not real ly know the Jew. . . .

In my own secondary school days, I wa fortunate to live in a community where on of the most respected residents was a Jew Knowing him, I could never accept Shylock and Isaac as true portraits of his people.

Moses Worms had come into our town more than half a century earlier, as a humble tailor. He had plied his needle, established his own dry goods business, earned a reputation for honest dealing, prospered financially, and had won the respect of everybody. When I knew him, he was an old man. But when the local bank was started, when the neighbors founded the savings and loan association, or when any local charity was launched, Moses Worms must be treasurer. If he was for a cause, people knew it was worthy and they supported it. Moses Worms gave himself unstintingly to a score of service institutions right up to his death.

Perhaps if we really knew that Russian who lives on the corner just two blocks from us, or if the radio and newspaper commentators would make his acquaintance, we might not be so easily alarmed by the Russian mien daily presented to us in explosive headlines and in breath-taking announcements.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Happy New Year.

Today marks the close of the third year in which we have been meeting each week in this corner of ZIONS HERALD. I would like to be very personal this once and send greetings to some of the friends I have met because of these little essays. It will, of course, be impossible to mention the more than one-hundred messages I have had from readers, but to all of them a very Happy New Year.

There is the woman in California, whose card I was not able to answer because there was no address on it. She wanted to remind me that teachers are very understanding people and do make allowances for the effect of the weather on Johnny's school report. Having been a school ma'am myself, I agree with her, and thank her for her card. Happy New Year out there in the sunshine!

There's the proof reader at ZIONS HERALD whom I have never met, who liked "Cookies on the Lower Shelf" well enough to write and thank me for it, saying "You have started my morning off happily." May all the mornings of 1948 be happy for her.

The woman in Maine who thought she saw herself in "A Nice Dirty Mother" is a very nice mother, and I hope her year will be filled with all the confusion and hubbub which four happy children can make, and which spells "Home."

The woman who wants me to write a sequel to "A Grandmother Repines" and cease repining and tell the readers some of the pleasures and advantages of life in the "Gay 90's." If I should start on that theme I would not know when to stop; however, I'll try to hit the high spots some day.

There are men, too. It always gives me especial satisfaction to know that men read the "Corner." There's the Methodist minister who says that he frequently takes something from this corner as a theme for a sermon. I am sure he develops a much better sermon than I could. Happy New Year to him, up there in the snow.

Another minister in Nebraska asks that these essays continue as he finds much pleasure in them.

Then the man in Oklahoma who wrote that something I had written for ZIONS HERALD was a "classic." How that did encourage me!

There are many, many more, but the understanding and fine editor of this magazine will not give me the whole edition to tell about them, so I'll be considerate and close with a Happy New Year to Emory Stevens Bucke; and his assistant, Miss Innes, who corrects all my mistakes and nudges me when I am late for the "dead line." Happy, Happy New Year!

Fred Johns was reared by Christian parents who saw to it that he was in Sunday school every Sunday all during his childhood. When Fred was in high school, he dropped out of the Sunday school and soon was out of all touch with the church. During his young manhood, and for many years after he married, he led a life utterly at variance with the spirit and principles of Christ.

He was making a satisfactory success in the business world. He was not a bum, nor was he an alcoholic, although he drank a great deal. He simply was one of the countless thousands of God's children who live "in the far country." Then one day there came to him the realization that life had in it something far more beautiful, useful and satisfying than the kind of existence he knew and he turned to the church seeking a better way.

He found Christ and a better way, and I know him now as a radiant, influential Christian. But what if, as a child, he had never had those years in Sunday school? Fortunately, there had been planted in his mind and heart in childhood Christian ideas and standards which never were forgotten. Christian education made a beginning which years later was brought to a glorious fulfillment in the surrendered life of Fred Johns.

At the altar rail in the famous Water Street Mission many thousands of "down-and-outers" have found Christ and been restored to a life of usefulness and religious fervour. I am told that the one who for many years has been the superintendent of this Mission says that no man ever has been saved at that altar who had not had some form of religious training in his childhood. "Down-and-out" or "up-and-out" the Holy Spirit has a "hand-hold" prepared for his use in the life of the indifferent or wayward prodigal who received religious instruction in his childhood.

A Little Child Shall Lead

Now let us look at two of our most successful workers with young people, Mr. and Mrs. James Street. Their experience is similar to that of thousands of other young married couples across the nation. Until a few years ago religion had little or no personal significance for them. They were church members in that their names were on a church roll in another city, but the joy of a conscious fellowship with the living Christ had somehow escaped them. They were not antagonistic to the church, they just ignored it. Sunday was a day for extra sleeping or for an outing.

Then something happened that changed their attitude. The change was not a sudden one, but one that grew naturally out of a more realistic view of life that was forced upon them when their baby was born. As their little girl grew so did the realization of their need grow. Their love for her awakened a sense of responsibility they had never before known. Around her they wanted moral safeguards. Within her inner life they wanted to see develop courage, unselfishness, self-control, self-respect and a sense of honor. Now for the first time in their lives, a sense of the need for God's help was awakened within them. Hesitantly at first, they turned toward the church they had neglected. Then as they came to know what the church was doing, they gave themselves wholeheartedly to the service of the Christ and his transforming personality. Christ has become for them Saviour, Lord and intimate friend.

Training After Enlistment

Enlistment in the United States Army marks the beginning, not the end of training. For months the new recruit is drilled and taught until he is thoroughly at home in his new environment and skilled in the techniques that characterize

(Continued on page 1267)

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Czech Churches Enjoy Freedom

NEW YORK (RNS) Churches in Czechoslovakia have "all possible freedom" in their religious activities, according to Dr. Joseph Krenek of Prague, president of the Church of the Czech Brethren.

Speaking at the annual meeting of the Friends of the World Council of Churches here, Dr. Krenek said the work of the churches is being conducted without interference by government authorities, and that much progress is being made in the organization of new congregations.

He said 60 per cent of Czechoslovakia's 12 million inhabitants are Roman Catholics, while Protestant churches represent about 15 per cent of the population. The Lutheran Church has 450,000 members, the Czech Brethren 400,000 Congregationalists 7,000, Baptists 4 to 5,000, and Methodists 7 to 8,000.

"All these churches are cooperating in a very brotherly way," he added. He said about 40,000 Polish Lutherans now in Czechoslovakia are planning to affiliate with the Church of the Czech Brethren.

"If it is not the Bible that will open the doors between the East and the West," he declared, "no political or economic program will do it."

Miss Hulda Zarnack, president of the Y. W. C. A. in Germany, expressed gratitude for aid received from America in the publication of a magazine which now has a circulation of 30,000. She pleaded for help in obtaining additional paper so circulation may be increased.

Miss Zarnack said "young people in Germany long for a Christian magazine" and that it would provide "an opportunity for widespread re-education of youth."

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The Year in Religion

(Continued from page 1261)

Welfare Conference, was issued in November. It declared that "secularism, which over the years has sapped the divinely-laid foundation of the moral law, bears a heavy responsibility for the plight of the world today."

Meanwhile, Pope Pius issued a 15,000-word encyclical—the longest in the history of the Church—in which he called upon bishops everywhere to promote more rigid observance of liturgical laws and warned against the infiltration of errors in Catholic doctrine and practice. The year was marked also by a notable exchange of correspondence between Pope Pius and President Truman implicitly condemning communism and also pledging mutual efforts in building a better international social order.

Other Catholic highlights were the decision of the Italian Constituent Assembly to make the Lateran Treaty of 1929 an integral part of the Italian constitution; the canonization of several new saints in Rome; the great number of congregations which met in Rome to elect new superiors general; and the approval given by the Vatican for the creation of an international relief organization to coordinate the activities of Catholic welfare groups in all countries.

The outstanding event of Jewish interest was the UN decision to partition Palestine into separate Jewish and Arab states. A question of great importance that has yet to be answered is the position religion will occupy in the new Jewish state. Officials of the Jewish Agency for Palestine declared that one of the more ticklish problems will be to reach a compromise between orthodox Jews, who will want the Jewish religious law to be basic to the new state, and Jews of other beliefs.

At the same time, the status of minority groups in the Holy Land will have to be decided. Christian groups are asking whether full freedom of religion will be guaranteed by the Jewish state and whether Christian missionaries will be permitted to continue their work unhampered. This would mean the unrestricted right to carry on proselytizing programs. Also paramount in Christian minds is the question of guarantees for the protection of Christian shrines in Palestine.

The Birth of a Bishop

(Continued from page 1253)

died. He wrote of her death:

"My earliest recollection was this: a dead woman's face, and she was my mother. I never see her face flushed with life, and her eyes glad with the sunlight of that infinite mercy called a mother's love, I never see that, but only the dull, cold marble, passionless as if it had forgotten the beauty of love."

Thus it was that the atmosphere surrounding Quayle's birth and youth included the struggle against loneliness and poverty which was so characteristic of frontier life.

Just as Thomas Quayle labored in gold mines, worked in the fields of Kansas and fought Indians, so his son William fought the elements of sin he found in the hearts of men, his early life being a training ground for the work he loved. Yes, there was something elemental about the birth and life of William A. Quayle, and that something was sensed by the men and women who listened to him preach.

Strong Liturgical Trend

BOSTON (RNS) Scarcely a single major denomination can today be called non-liturgical, according to Dr. Roger Hazelton, professor of philosophy and Christian ethics at Andover Newton Theological School here. He said the "trend toward more formal worship of greater historic content has touched them all."

Speaking at a course on "Recent Trends in Religious Thought," Dr. Hazelton asserted that "the casualness, eccentricity and even crudity which used to be evident are fast disappearing. The newer church buildings in America are not theatres or meeting houses; they are structures which proclaim their religious purpose and are obviously designed for the worship of God."

Touching on the trend toward unionization of denominations, Dr. Hazelton said, "the signs are clear that Protestantism is determined to speak with one voice to all the world. The meeting of the World Council of Churches next August in Holland will see the true beginning of the ecumenical movement. We are free from a world church yet, but this meeting can prepare the soil in which reunion will grow."

Dr. Hazelton believes that Protestant churches should first come together in their worship. "Protestant unity will never be answered by reaching an agreement in certain doctrines. It is differences in worship which now divide us, and it will be unity of worship which can reunite us," he declared.

China's Problems Are Moral and Spiritual

J. Leighton Stuart
American Ambassador to China

The Christian colleges in China were founded by Western Christians as an essential feature in the missionary enterprise. As such they have amply justified all the money and devoted human service that have been invested in them. Their graduates have been active in every one of the many progressive movements which are steadily infusing new ideals and introducing modern procedures into this ancient culture, and are contributing substantially to the nucleus of liberal, public-spirited, well-educated citizens upon whom the realization of an honest and efficient democratic government chiefly depends.

As to the future, my present position as an American government official may perhaps give me a better opportunity to evaluate these colleges than when I was associated with one of them. For my duties compel me more than ever to the conviction that China's internal problems are essentially moral and therefore spiritual. They require for their solution men and women with precisely the academic training and the moral principles which these Christian colleges aim to furnish.

The people of the United States fervently desire world peace and are prepared to make heroic efforts to help secure it. From this standpoint the development of China into the sort of country the overwhelming majority of her more intelligent people are striving for is of supreme importance to us. There could be no more effective and economical method of assisting toward the accomplishment of this objective than through privately supported and operated colleges with a strong religious purpose. No American government aid to China, however wisely and generously planned, could possibly make this particular contribution.

Methodists and Civil Rights

Praise of President Truman's Committee on Civil Rights and its recent report was voted at the closing session of the annual meeting of the Board of Missions and Church Extension of The Methodist Church, at Buck Hill Falls, Pa. The resolution was presented by Dr. Ralph E. Diffendorfer, executive secretary for foreign missions. The resolution said:

"Highly significant is the sensitiveness of the committee respecting the rights of the Negro and all other racial and religious minority groups. It is more than high time that the seriousness of this issue so vital to the welfare of the Republic should be stressed in an official way.

"The committee, while recognizing the necessity of safeguarding our national security, nevertheless clearly emphasized the grave danger of imperiling the constitutional rights of individuals. Surely there is no call for the suppression of all liberal ideas and the persecution of progressive leaders. To follow such a course is to undermine democratic processes and to endanger the very foundations of the American government itself.

"Other items in the report also deserve the highest praise. Its findings are sure to have an influence which shall reach beyond the confines of the United States. Probably no single tendency toward the breakdown of understanding and friendliness in our relationships to other nations is quite so full of hazard as the all too-frequent instances of the abuse of civil rights of the minority groups in our midst. Such cases quickly become the text for vehement denunciation on the part of our enemies and even our friends of the American way of life, and of declarations that our colossal experiment in democracy is fast failing.

"Of even deeper concern to us as Christians is the effect upon the influence of Christian people and of missionaries of race discrimination and the suppression of the rights of minorities. Tragic beyond words, and damaging beyond description, is the cynical remark, 'So this is Christianity!' on the lips of a Chinese, or an Indian, an African or a Korean national when he hears of a lynching or some other instance of the infraction of minority rights.

"We, therefore, as members of the Board of Missions and Church Extension, express the earnest hope that the recommendations of the report of the Committee on Civil Rights may receive attention beyond casual reading and mere lip service. They should be reduced to actual practice throughout the church and the nation."

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Crusade Funds at Work in Europe

(Continued from page 1257)

The channel ship on which I crossed from Ostend, Belgium, to Dover, England, follows a route that leads right by the beach at Dunkirk, France. Seeing the skyline of this well-known city constituted my last view of the continent of Europe and the physical reconstruction made possible by the Crusade for Christ. The Crusade has made a sizable contribution toward re-establishing Methodism in Dunkirk, too, which is a name that lives in history because of the significant happening there which changed the course of the war.

Leadership

Reconstruction and rebuilding were the first order of the day in making possible the postwar revival of Methodist work in Europe. But little could have been accomplished at any stage of the game without personnel of vision, heroism and ability. Every country I visited produced hosts of this caliber. And the Crusade for Christ has made no little contribution to the ongoing program of Methodism in Europe through its grants and financial aid to many of these consecrated workers.

While in Warsaw I was the guest of Miss Ruth Lawrence and Miss Sally Brown who represent the Woman's Division of Christian Service in that important work with Polish Methodists. They know from experience the privations and hardships of internment in concentration camp. Miss Lawrence showed me the prison in Warsaw where she was held for four months before sent to a camp in France. Bombing and pillage took practically all their possessions, along with those of missionaries and nationals in other occupied countries. A modest amount of money from Crusade funds provides partial replacement of personal losses.

Miss Lawrence told me of the English Language College she supervises. Serving nearly 1,000 students who are of all ages and backgrounds, the school was forced to turn down literally hundreds of applicants last year because of space and faculty limitations. A contribution from the Crusade will help this school render greater service than before.

Miss Brown supervises work with youth through summer camps. I visited the Methodist youth camp at Klarysew during the girls' camp session. During the three weeks there, the girls received spiritual enrichment and a diet of good nourishing food, which was a departure from the near-starvation one to which they were accustomed at home. A portion of Crusade money has gone through the Woman's Division to make this and other services possible for Polish students and youth.

It may well be that you have met one of he scores of Crusade scholars from various countries all over the world who have been enabled to come to America for study because of the financial help of Crusade for Christ scholarships. Administered through the Board of Missions and Church Extension, this project has brought selected and qualified students from devastated areas where little advanced training is possible, to America, where they are receiving training to go back to their countries and become servants of Methodism among their own people. Your contributions made possible their coming to America for further study.

Over $2,000,000 of Crusade money has been channeled through the Methodist Committee for Overseas Relief. Other contributions to MCOR have swelled that agency's work to more than $6,000,000. The projects made possible through MCOR are too many to list here. The Methodist Youth Caravan in Poland and Czechoslovakia, a project receiving MCOR support, consisted of two teams of American youth and an adult leader, who shared in the summer youth program in each of these countries under the direction of our Methodist mission leaders. Reports indicate that these Christian youth made a real contribution to the lives of Polish and Czech youth. Now that they are back in the United States, the caravaners are spreading the message of our missionary task in Europe. The Crusade contribution to MC OR helped make possible this endeavor in world friendship through the Methodist Youth Fellowship.

Similar accounts of Methodist work could be given by visitors to Yugoslavia, Italy and Germany. But it all adds up to the same conclusion: the Crusade for Christ has made a contribution to the future of Europe through provision of financial means whereby reconstruction and rehabilitation could take place in European Methodism.

I saw what my Crusade for Christ contribution and yours has made possible in Europe. And I am returned home determined that the good work, possible through these special funds, now be implemented through our contributions to the on-going missionary program of The Methodist Church. Our church has a big stake in the future of Europe and the Crusade for Christ has helped it meet the challenge!

Miscellaneous Advertisements

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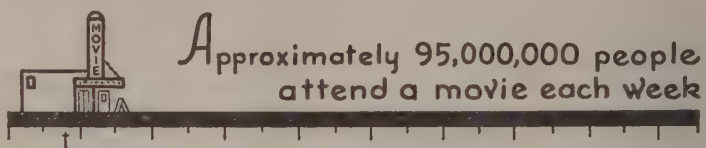

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HOW ARE THE PEOPLE TO LIVE BY GOD'S LAWS IF THEY DO NOT STUDY HIS WORD?

CRUSADE FOR CHRIST IN THE CHURCH SCHOOL

8030-B

Christian Education and Evangelism

(Continued from page 1263)

a good soldier. So should it be with every new recruit in the army of the Lord. Enlistment or "conversion" as we call it in religious language, is just the beginning. After one has surrendered his life to Christ, he needs to be informed, taught and trained in the history, meaning and possible application and implications of his religious faith and fervour.

Most of us come to Christ "heart-first" and not "head-first." But if we are to continue long as devoted and useful Christians our emotional fervour must be sustained by a deepened knowledge and guided by an improved understanding. This, too, is evangelism. It also is Christian education. Who can say where one ceases and the other begins? No one should ever try to say, but rather should think of evangelism and Christian education as inseparable. As soon try to explain whether the right or the left leg is the more important in walking.

No wonder then that in our congregation we are finding this year of emphasis on increased enrolment in the church school is deepening the spirit of evangelism in our people. Members who have been inactive are being reclaimed. New members are being received every week. Best of all, our own hearts, and the hearts of the pastor, church officials, teachers, and church school workers are burning within as we walk with Him along the way.

Methodist Women Advance

The words "advance" and "emergency" were recurrent in reports of the mission fields at home and abroad presented during the annual sessions of the Woman's Division of Christian Service, held Dec. 2-7, at Buck Hill Falls, Pa., Mrs. J. D. Bragg, presiding. The Department of Work in Foreign Fields, Mrs. F. G. Brooks, chairman, and the Department of Work in the United States, Mrs. Fred C. Reynolds, chairman, announced that studies now under way will be the basis of increased goals for missionary personnel and for funds to be presented to the organization's 27,000 woman's societies early in 1948.

"Advance," according to the executive secretaries of the Foreign Department, "is an absolute necessity. In some places, without an advance, the Christian community built up by decades of service and sacrifices will die of exhaustion. In other places, without an advance, whole populations now cordial to the Christian message, will turn away and listen to other voices. Even the fine increase in the giving of the woman's societies leaves the foreign department with far less than prewar buying power and the increasing number of new missionaries still falls far short of filling the ranks so grievously thinned during the past seven years."

Reports of executive secretaries of the home department face similar situations: "Few days pass without bringing requests for new projects, additional workers, increased budgets and more adequate facilities. For the 3,000,000 Mexicans residing north of the border, only eight organized urban centers are maintained by the home department. The constant influx of Latin Americans into Miami has created a situation that actually became an emergency. . . . A very small percentage of the 13,000,000 Negroes can be served by the eighteen centers located in Negro communities. . . . Only two workers have been placed on the West Coast to extend the services of the Woman's Division of Christian Service to Japanese-Americans. Other demands are the tremendous expansion of the work in Alaska, a possible shift in the character of work in Hawaii. . . . Our program in Puerto Rico depends upon you. In proportion as you give of yourselves and your substance, the work in Puerto Rico will grow."

The treasurer, Miss Henrietta Gibson, reported that receipts of $4,271,664 given for appropriations during the year ending May 31, 1947, represented an increase of $272,213 (6.8per cent) over the amount pledged for appropriations by the six jurisdictions. In addition to income for appropriations, the organization received $1,859,710 in bequests, gifts, and contributions which included the week of prayer offerings and cash for supplies.

Social Action

The report of the Department of Christian Social Relations and Local Church Activities executive secretaries called for action "to bear on the Congress of the United States that they will act forthrightly and clearly to assure the cooperation of this nation, to make the United Nations fulfill its purpose in all of its aspects, political, economic and social."

Two of the memorials approved for submission to the General Conference dealt with racial segregation within the church. Under the title, "Regarding Programs Across Jurisdictional and Conference Lines," the woman's division called upon the General Conference to "authorize and institute procedures whereby programs of general church emphasis may be promoted across Jurisdiction and Conference lines." Another memorial states that "the church by the nature of its faith is constrained to become more adequately Christian in its plan of organization," and continues, "We respectfully memorialize the General Conference of 1948 to take such steps as may be necessary to abolish this pattern of segregation in The Methodist Church."

A "Quadrennial Emphasis on Christian World Order" for the years 1848-1952 was the thesis of a memorial. Another statement addressed to the General Conference asked for "a comprehensive, studied and courageous undertaking in behalf of the family life in America and other parts of the world where The Methodist Church has an official relation." A memorial regarding beverage alcohol was stated in one sentence: "We recommend that the Woman's Division of Christian Service memorialize the General Conference to set up a coordinated churchwide program of action designed to change the basic attitudes and habits of our culture with reference to the use of beverage alcohol."

First among recommendations of the department of Christian Social Relations and Local Church Activities brought to the attention of Methodist women the necessity for cooperating with the International Children's Emergency Fund. Another asked "that letters be written by the Woman's Division of Christian Service to the Appropriations Committee and Indian Affairs Subcommittees of Congress and officials of the Department of the Interior for emergency legislation at the current special session of Congress to provide necessary funds for Indian relief and that Methodist women be urged to send similar letters." Upon recommendation of the department, Mrs. Bragg was requested to write President Truman "urging the issuance of an executive order authorizing a thorough survey by an independent Federal Commission to study the condition of the American Indian."

Commendation was sent President Truman upon his appointment of a Committee on Civil Rights, and members of woman's societies were urged to be "watchful and help to prevent the passage of local or state legislation which would infringe upon the civil rights of any group or individual."

A letter to Attorney General Tom Clark from the woman's division expressed gratification over the change in policy in the Department of Justice which provides for hearings before dismissal of federal employees without stated cause or trial.

The woman's division reaffirmed "opposition to Universal Military Training, and because of the imminence of its presentation with pressure to Congress" recommended "that the woman's division cooperate with the plans of the Commission on World Peace and the Crusade for World Order in defeating its passage." Methodist women were asked to watch for any indication of anti-Semitism and to take steps to combat such feeling if it arises.

Mrs. W. M. Alexander announced that the new dormitory to be built at Scarritt College for Christian Workers, Nashville, Tenn., will be named Grace L. Bragg Hall in honor of the first president of the Woman's Division. Funds for the building were received through gifts in the week of prayer offering.

The Christian Jatra in Udgir

Paul W. Wagner

Missionary in Udgir, Deccan, India

The Jatra procession approaches the village of Digi, Udgir District

One-third of the Christian community of the Udgir District, representing 75 per cent of the Christian village groups, travelled to the village of Digi for the annual Udgir Christian Jatra during a recent week.

A Jatra, or "religious fair," in Maharashta (the Marathi-speaking country of Western India) is a natural expression of individuals and groups of people who travel far, often on foot, to have a darshan or "vision" of Vithoba or some other Hindu god. How often individuals or groups are seen trudging along the dusty roads of Western India carrying their brick-red triangular banners as a witness that they are on a pilgrimage to bow at Vithoba's feet!

On Wednesday evening one village group after another marched into the jatra ground behind their newly-made Christian flags, singing and shouting " Christa Maharaj ki Jay" and "Jaya Christ," (slogans of "victory to Christ.") These flags were afterwards carried back to their villages as a witness, and they fly from a tree near the center of their homes for the next year. The jatra was under way!

The Christians of Digi had taken days in cleaning their homes and courtyards, in carrying loads of firewood for the devotees who were to come, in cleaning the jatra ground under large mango trees, in preparing sanitary arrangements and drinking facilities and other details. In a real sense the jatra is a "family reunion" for the people of the Udgir District. This family includes not only those who are related by birth or marriage, but by rebirth in Christ. The beauty of this relationship attracts many non-Christians.

On the second night of the jatra the non-Christians requested us to delay the showing of the cinema, "The Life of Christ," for an hour so that they could attend. We co-operated. Hundreds of these people completed one of their Hindu festivals and then came on Thursday evening to sit with perfect silence as the story of the Christ of the Cross was told and they saw His Way of Eternal Life offered to all men. (A borrowed generator and loud-speaker unit made this possible; we hope for the day when we can have such projectors for our constant use.)

The afternoon of sport was welcomed by young and old. No records were established for speed, except in a pagadi wrapping contest (Indian turban wrapping contest). Prizes of lovely colored Christian pictures will help to decorate and bring His message to some drab village homes. The "peanut scramble" was an innovation that was welcomed by the children—and some adults pressed rather close on the heels of the children!

The Jatra is a time of instruction in Christian living. As the conference director of the Crusade for Christ, I was able to present the challenge of the year of stewardship. Our conference Crusade for Christ calendar was the basis for goals and standards for stewardship. This was the first year that a thank offering was received. Some came more than once to present their gifts before an altar set up in the field of the jatra grounds.

One tangible result of this year of stewardship is the determination of the Christian community of Sangam to build the first place of worship in the Udgir District. This Marathi-speaking group movement in the Udgir District was only begun a little over a decade ago, with hundreds turning to Christ. Another village far from the main road is of its own initiative planning a community first-aid and simple medical venture.

Miss Emma Stewart, missionary in Udgir, conducted a special meeting for women on the subject, "The Christian Home." Only the simplest type of program for village women was set forth. A large number of children from the Udgir Boarding School and village schools demonstrated, by their accepted order of worship and responses, how corporate worship should be conducted. As a whole, the pre-Christian concepts or worship of these people is worship by the individual. Since they plan their social, economic and political life as a group, so it is important for them to be united in Christian living.

The social and educational values of the jatra continually lap over into the spiritual aspect of the jatra. Surely, the parents and relatives of the school children, whose clothes, though still ragged, were cleaner than their own, were proud of the sincere and orderly worship of the children.

The bhajan contest that was represented by several village bhajan mandalis ("singing groups") gave the adults a place to display their knowledge and joy in Christian fellowship and worship. Prizes of musical instruments will encourage greater enthusiasm in the nurture of this indigenous means of worship and praise that is often used in Maharashtra to sing abhangs (a kind of song) of Tukaram, Namdev, Eknath and other "bhakta saints."

On the last night of the jatra, some thirty to thirty-five people accepted an invitation to join in special prayer for individual needs. Some prayed for victory over temptations and weaknesses; others accepted Jesus Christ as their Saviour, but it is the highest hope of the Udgir District that the young leaders who prayed to receive the Holy Spirit for deeper Christian service may realize this experience.

On the closing morning as the sun broke in brilliant colors through heavy clouds in the East, the Lord's Supper was celebrated. And in this fellowship in Christ and with one another, the Udgir Christian Jatra ended for another year.

VISION

Grace Netherwood

I thank thee, Lord—

Not just for blooms that blossom round
my feet,
Bestowing brilliant hues and fragrance
sweet;
But for the gift to glimpse through shadowed days
The vision of a garden's scented maze.

Not just for silver sound of ringing bells,
The soothing tones that mellow music
tells;
But for the songs that never can be hushed
As birds' songs rise, though all they built
be crushed.

Not just for things that fall to easy touch;
For friends and love and joys that mean
so much;
But for the wealth of dreams that still
persist
In spite of all the gladness I have missed.

Not just for calm of evening's tranquil
hour;
Or moments underneath some green-leaved
bower;
But for the miracle of inward peace
That lives when neither war nor pain will
cease.

Not just for earth's brief life and wealth
that's found
In summer's golden days; the rustling
sound
Of bees and butterflies upon the wing;
But for the Vision of Eternal Spring

—I thank thee, Lord

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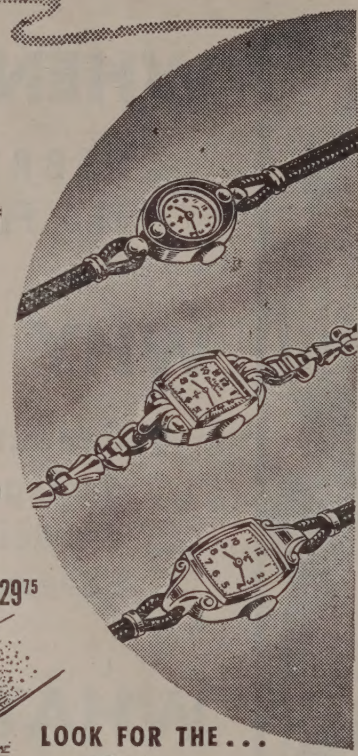

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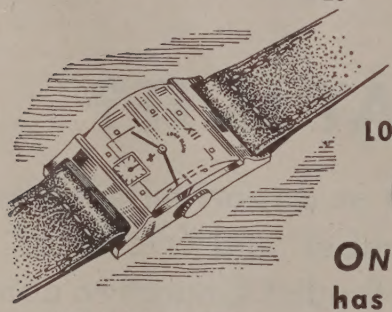

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